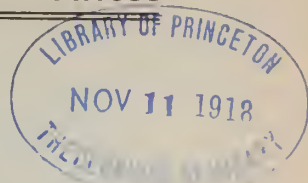


# A Religion of Freedom and Earnestness



VOL. XXIII

No. 4

## The American McAll Record

Issued to the Interest of the McAll Mission in France

December, 1905

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VOLUME XXIII

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By an unaccountable lapse of attention on the part of both proofreader and editor, the types were made to say that M. Rouilly "has been Treasurer since the office existed." For "Treasurer" the word should have been "Secretary." All our readers know that Mr. William Soltau was for many years Treasurer, and that since his removal to London Dr. Benham has held that office. But so far as memory serves, M. Rouilly has been Secretary since the very earliest days.

The church at Bercy, Paris, formerly Mr. Greig's, lately shepherded by Pastor Louis Biau, is going through another change in its pastorate. The health of some members of Mr. Biau's family obliges him to remove to the South of France. He goes to Marseilles, taking the place of M. de Grenier de Latour who comes to Paris to be associated with Mr. Greig in the direction of the Mission. Mr. Biau will continue to edit that excellent paper, *Le Bon Messager*.

The McAll Mission without the old hall in the rue Royale will hardly seem itself, nevertheless in the chances and changes of this transitory world it has come about that the name of the rue Royale must disappear from our list of stations. Owing to a change of ownership, and our lease having come to an end, we are obliged to leave this well-known hall, which will shortly be pulled down to make way for a new building. On another page will be found a description of the last meetings in the hall, from the pen of Miss Johnson. Dr. McAll held the first service on Christmas Day, 1884, when we moved the work from 404 rue St. Honoré, the first hall we had in that part of Paris. Friends passing through Paris, for whom

23 rue Royale was the Mission, will feel at a loss when they can no longer find it. Until a new hall is secured, the weekly meetings for prayer on *Friday afternoons* will be held at 36 rue Godet de Mauroy, where increased accommodation has been secured. It is not easy to find a suitable hall in the neighborhood of the Madeleine, and rents there are very expensive.

Three of the nine prominent Reformed parishes of Paris, the Oratoire, the Etoile (Pastor Bersier's old church) and (according to the *Eglise Libre*) that of Paris, by which, perhaps, we may understand the Sainte Marie church and its dependencies, or perhaps the Pentemont Church, have already "reconstituted" themselves as civil corporations, according to the new law, in anticipation of the approaching separation between Church and State.

The good news comes from M. Reboul, our missionary at Aullène, Corsica, that the times are propitious, even in that darkened island, for an active campaign against alcohol and absinthe. M. Reboul has been asked to hold temperance meetings in a number of the larger towns of Corsica. When we remember the trials of our early missionaries in Corsica, the real persecution they endured, and reflect that no other evangelizing agency except the McAll Mission has entered that island, we have reasons for joy and thankfulness beyond expression.

M. Tricot lately told the following incident. Not long since, as he was in an omnibus in Paris, he met a young woman taking her baby to one of the hospitals. She recognized him as having been with the Boat at a village not far from Paris, and was glad to greet him. "Ah, those delightful meetings," she exclaimed, "Do you know that we often speak about them still? And there are quite a number of people who have been different since the visit of the Boat. Men do not go to the wine shops as before, and changes like that have taken place." Truly the good seed is not wasted, and the work on the Boats has been of wider use than we think.

**THE ANNUAL MEETING**

It is early for an announcement of the next Annual Meeting, but special importance attaches to the fact that the Board has accepted the invitation of the Minneapolis Auxiliary to meet next May in that city. When we consider that this Auxiliary is barely five years old, having been founded by Dr. Rossiter in 1901, and that it had a very struggling infancy, the faith and courage that underlie this invitation are simply amazing. The wisdom and loyalty, too; for our Minneapolis officers show as much wisdom in perceiving the importance to all the western Auxiliaries of having an Annual Meeting in their midst, as loyalty in offering to be the hostesses of this meeting, for the sake of neighboring Auxiliaries as well as of their own.

Now let all the eastern Auxiliaries show a reciprocal loyalty by sending, without exception, at least one delegate to the Minneapolis Convention. The expense will be considerable, for we are at best too few in number to secure special railway rates, and to the weaker Auxiliaries the drain upon the exchequer will seem to be more than they can bear. But is there any Auxiliary, however small, which has not one member able to pay the expenses of a delegate from her own purse? Is any such member too short sighted to perceive that such a special contribution would bear fruit a hundred fold in the service rendered to our western Auxiliaries? If there is no one member able to bear by her herself the expense of a delegate—herself or another—let a special fund be collected for the purpose. The occasion is one that amply justifies almost any self denial. The west needs and ought to have all the stimulus and encouragement which the eastern Auxiliaries have so often drawn from an Annual Meeting. Let each of us make it a matter of duty, and sisterly service, to see that there is a large attendance at Minneapolis.

## DISESTABLISHMENT AND THE McALL MISSION

We have elsewhere stated that it is expected that the separation of Church and State in France will become an accomplished fact at the New Year. Salaries and appropriations will be paid for the first quarter of the year, but after that the churches will be thrown upon their own resources. The older pastors will receive a very small pension, decreasing from year to year and ceasing in a few years; but there are more than two hundred pastors who, having been less than twenty years in the pulpit, will receive nothing at all. And these, of course, are they who have children to educate, and all the special expenses of a young and growing family. Under these circumstances it is affecting to learn that the Protestant churches are seriously considering, not only how they shall provide for the maintenance of existing work, but how they shall extend the work of evangelization which they recognize as being more than ever important, at a time when thousands, if not millions, are sure to sever their nominal connection with the Church of Rome. Think of pastors with little children around them, uncertain as to the bread and butter of four months hence, occupying themselves with such a question! And think of the anxiety that must be gnawing at their hearts as to whether six months hence they will even have a church in which to minister! For human nature being what it is, nothing is more certain than that congregations whose pastors have until now been *inamovibile*, installed for life, and removable only by decree of the State, shall feel eager to try what change will do, shall be quick to get rid of the humdrum pastor of forty-five years or so in favor of some bright young man fresh from the seminary.

The pastors perfectly well understand what is before them. We learn on good authority that a single prominent minister in this country has received letters from no fewer than fifty French pastors, asking if there be any place of ministerial service in America. Some of the pastors have already begun the study of medicine or of law. And it is in this harassed condition of mind that the pastors of France are considering the means of evangelizing their country. Surely



we of the McAll Mission are not expecting *them* to make good the deficit in our Mission budget! Surely we are not going to retrench, and decrease our work! Surely we are going to rise to our splendid opportunity, cancel our debt, and provide for the enlargement of our work!

One who knows well both the French situation and the McAll Mission, a French pastor, writes: "The McAll Mission is the auxiliary of all the evangelical churches of France, and there is little doubt that disestablishment will greatly enlarge its field of work. In the rural districts there are hundreds of villages where the Roman Catholic faith of the people is very loose and their regard for the priests very slight. Notwithstanding this, the priest is always there. He fights heresy more energetically than agnosticism or prof ligacy. He christens and confirms, marries and buries his parishoners, whatever their religious convictions may be, and as they have not got to pay him they have a tendency to criticise him, but not to make a move to better things. When disestablishment comes, hundreds, perhaps thousands, of villages will not be able to support a priest. Mass will be said in the church once a fortnight or once a month, but there will be no resident priest. The only permanent moral influence in the village will be that of the school master, very often an infidel, but sometimes friendly to a religion of freedom and earnestness. Is it not to be expected that when the people are deprived of even the husks on which they have been feeding, they will begin to hunger after the bread of life, and that such work as is done by the Mission boats will become more and more necessary and fruitful? There is still a great work for the McAll Mission to do in France."

Let us then plan largely, self-denyingly, prayerfully, for the development of the work of our Mission in the years of opportunity upon the threshold of which we stand.

"'Tis thine to save from peril or perdition  
The souls for whom the Lord his life laid down;  
Beware lest, slothfull to fulfill thy mission,  
Him lose one jewel that should deck his crown."

## WITH THE BOATS

The *Bonne Nouvelle* spent the summer on the canal de Briaud, connecting the Loiret with the Loire, the *Bon Messager* on the river Yonne. M. Dautry, who is in charge of the former boat, wrote to the October *Quarterly* from Mont Cresson as follows :

This busy harvest time prevents many from coming to the meetings, and we find it not easy to get in touch with the people. We have good meetings some times, but on certain evenings but few come. There are a few most regular in their attendance, and who come and ask questions often on various points. The wife of the mayor comes most regularly with her husband, and lately she was asking about the communion, how often we observed it in our church, etc. She does not believe in the real presence but she cannot understand how it is a service of commemoration, given us as a privilege by our Lord, and not enforced as an obligation.

We get many visits from our good friends from the previous stopping-places. And something new has happened! For the first time the priests have honored us with a visit. The village *curé*, accompanied by a *chapelain*, accosted me on the bank with a question, "May we come to your meeting this evening, and take part in speaking?" "Gentlemen, you will be most welcome to our meetings, for our hall is open to everyone, without exception. As for speaking, that is quite another thing. Our meetings are not controversial, and cannot be so, for that would open the door to all sorts of useless discussions that have nothing to do with the Gospel." "If that is so we cannot come. We regret it; but as the ecclesiastical authority of the place, and recognized as such, we cannot be present at your meetings without telling our parishoners why we come."

They visited the boat and found it very attractive, and said that all we did would be excellent were it done under the direction of the proper authority of the church. Then we talked for a good hour on the question of the real seat of authority, and of salvation freely given, etc. But, of course, we got no further, because these gentlemen own no authority but that of the church, and the Scriptures have no value to



them apart from the church. We parted with much politeness and on good terms. But the following Sunday the *curé* thundered against us and against the boat, which he called "*une salle de comédie*," probably because we had had lantern views exhibited!

As for the *Bon Messenger*, it does not find the people particularly interested. A previous visit of the boat some years since, found the people of this region particularly difficult to reach. M. Cooreman writes from Monéteau:

"The river which flows between two parts of this village marks the separation between two political parties, each having their own history: the one, Romanism; the other, Unbelief. On the one side, reaction, and on the other, revolution. Between these two the *Bon MESSAGER* seeks to glide.

"The Socialists here are, first of all and wholly anti-clerical. But as one knows that for many anti-clerical means anti-religious, one is not surprised to find few coming to the meetings. One man, a working carpenter, listens with great interest and respect, and asks for conversation. He is an Anarchist, suffering from the sight of so much injustice all around and would like to see every one happy. His only fault to find with religion is that it takes off people's attention from present things and makes them think only of the future life.

"Another man, a vine-grower, is turned atheist since the 24th of May, because 'God did not prevent the frost on the 23rd,' which injured his vines!

"Many of the meetings, if small, were very cheering, and several Catholics have been much interested. They were much surprised on hearing an exposition of the 51st Psalm—one of the 'Psalms of Penitence' in their Missal. 'You have enlightened us on many things concerning Jesus Christ that we quite misunderstood.' 'Study the New Testament Madame, and you will learn a vast deal more.'

"Another good woman said, 'What happy times I spend, after the meetings, in reading the Testament and tracts! I am always thinking about the boat.'

GURGY.

"'Ah! there's the protestant Boat! It came here years ago,

one winter. We used to sing the hymns on board at the evening meetings. I suppose you have come to convert us? You will find it a hard job, for the folk at Gurgy are not much given that way. And at this time of the year we have no time to think of anything but of the daily work. The fact is we have not much religion hereabouts. No one seems to want it! Such were the first words we heard on arriving here, and the five weeks we have been here show that the good woman was not far out in her summary of the condition of affairs.

"We only held two meetings a week because of the absorption of everyone in the field work. We found it hard to get at the people, they seemed dull in mind and body, wearied out with the daily work, from morning to night, Sundays included. We had some conversations showing the same crass ignorance of all things religious, and the same want of reverence for the Person of the Saviour. Here are a few specimens:—

"Yes, of course, we must believe in Jesus Christ, for He it was who founded the present era. But after that, what did he do?"

"Jesus was superior to all other men, but that is no reason for saying He was God."

"Jesus Christ? We know all about that since we were children, and we learnt it at the Catechism. What is the good of speaking about it now? You won't make us believe all the gospels (*sic*) say about the Red Sea, Jonah and the whale, about the daughter of Lot, who could change herself as she pleased into a statue of salt, and all such stuff!"

"Then as to religion, here are some choice sayings: 'The more religion a man has, the greater the fool he is!'"

"Our children simply laugh at us when we speak to them about prayer or about the first communion."

"Our priest does not believe in any thing! Why not do like him—shut up the church and go and play cards?"

"We have never seen God, but we know well what it is to fill our barrels with good wine."

"After a funeral, I was talking with the group of men and women come from the cemetery, and they talked of the service, laughing and mocking. One is sometimes tempted to

despise them and to leave them alone; and when we try to awaken some feeling and to speak to their conscience, it is the same indifference and levity that we find.

“Hardly any one here but looks on religion as a kind of enemy, and no one seems to think of it as a help and consolation. They look and see nothing, listen and hear nothing. They say. ‘We’ll come again to please you!’ and that is all. It is a population given up to materialism, thoughts, desires, hopes,—all seem earthward, and nowhere else.”

This seems a truly melancholy picture, but we give it as written, for this part of France is known to be the seat of materialism and irreligion; the department of the Yonne is noted for its beautiful churches and ecclesiastical buildings—and for its good wine! May the seed sown with such difficulty yet have found a placè in some hearts.

### GOOD TIDINGS FROM ALFORTVILLE

E. MABBOUX.

We are just now feeling very happy at Alfortville, and if our little revival is very circumscribed, and far from being like that in Wales, of which we hear such glorious tidings, still we can say that we have had our Pentecost. My heart is so full that I feel I must tell you about it, that, as you have been praying for us, you may now give thanks with us.

We have had several amongst our dear people who have truly given themselves to the Lord, and who have borne their testimony by what was, for them, an almost superhuman effort, by praying publicly in the meetings. We can hardly describe the anguish of soul through which we passed when we saw these souls so near the point of decision and yet hesitating, as so many do, to yield themselves entirely to the Lord. And we cannot describe the atmosphere of joy and peace which now is felt in the meetings. Even those who come in for the first time feel something of this. What blessed tears were shed on Thursday last (the 8th of June) by our dear people, and what joy illumined their faces! It was raining heavily when the meeting ended, and many said they wished it would continue to do so that they might be forced to stay on longer.

A month ago we asked two of our brethren, Messrs. Biau and Sainton, to hold, in each hall in Paris, a special meeting for decision when we might invite our regular attendants to give themselves once for all and without reserve to the Lord as their Saviour and Keeper. This series of meetings was greatly owned of God, and our brethren felt that at Alfortville as elsewhere their message had been well received. At their advice we arranged a further series of three meetings for the 4th, 6th, and 8th of June, when two speakers would speak on the old, old verse, John iii. 16. We did not advertise these meetings, and yet, notwithstanding the great heat, we had good gatherings each evening. We invited our hearers to pray themselves and to confess to God thus publicly, that they did in truth take His salvation as His gift to them. We could never before get them to open their lips, but this time the ice was broken, and the stream of confession and praise flowed forth. It was a hard struggle for many, we know. One young woman, to whom I spoke very seriously at the second meeting, told me that for two nights she could not sleep, and during the day she went hither and thither, to try and get some help for her soul. But at the closing meeting she gave herself without reserve to God, and told him so in a very simple and touching prayer. That night she said she slept like a child, and peace filled her heart.

We were able now to organize, what we had never been able before to accomplish, a Christian Endeavor Society, with the simple motto, "Serve the Lord Jesus and love each other." Our friends have also asked for a prayer-meeting in place of the Gospel temperance meeting, and as there are now none given to drink among our *habitués*, we gladly made the change.

We have now plenty to do in looking after and shepherding these souls who need so much help and watching; and as my wife is so much of an invalid as to be no longer able to help me, I find the work absorbing.

Many of our flock are very poor, earning their daily bread in a very precarious way, and many are afflicted bodily, but I hear no murmuring and no complaining; they are learning what joy in the Lord truly means.

## THE RELIGIOUS QUESTION IN FRANCE

By the time this number of the RECORD reaches the hands of its readers, the separation of Church and State in France will be an accomplished fact. The Chambers passed the law before the Summer recess. On reassembling in October, the Senate at once took up the matter and appointed November 15th for the beginning of the discussion of the bill with the expectation of reaching a vote early in December, and it is expected that the law will become operative January first, 1906.

Under the circumstances a pamphlet which the Rev. Charles A. Salmond, D.D., of Edinburgh, has recently issued, bearing the title, "The Religious Question in France in the Light of Historic Facts and of Current Events," is of the greatest importance. The Editor of the RECORD sent at once for the pamphlet, which has not been republished in this country, and was about to prepare a discussion of its contents for the RECORD when the Paris *McAll Mission Quarterly* for October arrived, with an article by Mr. William Soltau upon the pamphlet. This article we are glad to reproduce here.

In the space of 100 pages, we have a clear and accurate sketch of the stirring events that the last four years have brought about across the Channel. Dr. Salmond is master of the question and has spent a considerable time in France thoroughly to understand his subject, with the result that his facts may be relied upon, and that he may be trusted as a safe guide in following the somewhat complicated course of French religious-political history.

The first two chapters give a summary of the ever-interesting history of Protestantism in France from 1512 to 1870. Then we have a chapter on Protestantism under the Third Republic, 1870-1905, followed by three chapters on the Political, Priestly, and Popular movement away from Rome, concluding with a chapter entitled "The Outlook."

It is said that when Keble, Newman, and Pusey met for the last time after the Tractarian movement had been developed, one of them quoted the lines from *Macbeth*—

"When shall we three meet again  
In thunder, lightning, or in rain?  
When the hurlyburly's done,  
When the battle's lost and won."

We are in the thick of the fight, and cannot see yet which way the course of battle will take, but the interests

engaged are tremendous, and it behoves us all to pray that these events may be over-ruled for the spread of the Gospel and of true light and liberty, that men may not fall under the terrible bondage of so-called "Freethinkers," whose tyranny may be far worse than any other.

Much light is thrown on the state of France by the information Dr. Salmond has got together, and he quotes the opinions of men of very different schools of thought, as to what is and what will be. M. Deschanel, Professor in the Collège de France, and a member of the Senate, raises the question—Are there any real Catholics now in France?

"Though he himself counts as a Catholic, the answer he gives is, that there are next to none! He first excludes the multitude of merely tacit members, who are counted Catholics, because they have never made any explicit declaration of non-Catholicism; then the geographical Catholics, who, like vegetables, grow where they are planted, and are Catholics because their mothers and nurses were; then the æsthetic Catholics, who worship Gothic art, and are in love with Raphael's Madonnas; then the professional Catholics, a priesthood largely unbelieving and corrupt; then the political Catholics, for whom Catholicism is a matter of statecraft; then the fashionable Catholics, for whom religion is a question of position and *bon ton*; then the democratic Catholics, who are really out of sympathy with the Church, and out of favor with its dignitaries. And, as I have said, the conclusion he reaches is, that 'true Catholicism, pure, disinterested, sincere faith,' is hardly to be found among these several classes, and that there are next to no genuine Catholics in France!"

This is a sweeping indictment, but coming from a Catholic it is very significant. Competent observers have declared that no more than 4,000,000 out of the 39,000,000 of French people can by any stretch of the imagination be said to be devout followers of the Romish religion. "A priest, writing on the condition of the Church in France, laments, after careful inquiry, that while in some villages a number of people still attend Mass, in others the church was so deserted that, on Sunday morning, the attendance consisted only of the



priest, his servant, and the sexton; the case had even been observed of priests being unable to find an acolyte and a sexton, while in some churches grass was growing between the stones of the floor." Similarly, a French provincial paper reported recently, "as the result of a religious census which it took of the department of Seine and Marne, that in 516 communes, with about 216,000 persons, there were only 5,200 adult persons, or 2.40 per cent., who attended Sunday Mass. In every village of 500 inhabitants, it was found that only 10, on the average, go to church."

Is this to be wondered at, when at Lourdes, that centre of priestly activity, in the *Journal de la Grotte de Lourdes*, is to be read warnings to the faithful not to read, nor have in their possession, books of Protestant origin offered for sale upon the streets, "*en particulier, le Nouveau Testament de N. S. Jésus Christ!*"\* And it is in a magazine for Catholic youth that the following frank acknowledgment is made:—"Protestantism has more influence on the masses than one would expect from so small a handful of men, were these not inspired by the principles of tolerance, righteousness, and justice, which alone can carry moral and social reform. In France, everything which is expressive of moral strength—the struggle against immorality, against intemperance, against all social evils whatever they may be—is the work of Protestants."

Speaking of the very interesting work in the Corrèze, which has been going on under the Société Evangélique, Dr. Salmond says: "A Roman Catholic priest, whom I interviewed in the train, said to me, 'That religion is in a bad way in Central France.' Much, of course, depends upon the point of view from which one speaks, even a devout Romanist should be thankful for the answer the Corrèze is giving to those who flout at faith of every kind, and say that 'in France, at any rate, religion has had its day.' And evangelical Christians should be further thankful that, in this remote but interesting region, the French Highlanders are being shaken out of superstition as well as unbelief, and are bidding

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\*In particular, the New Testament of Our Saviour Jesus Christ.

welcome to the pure Gospel of Jesus Christ. 'It is,' said one of them, 'as if you had been all your life in a cellar and were suddenly transported into the full light of day.' Or, as another touchingly put it, using a different figure, racy of the soil, 'We were like poor people who had never eaten any but black bread, and did not know if white bread were good. Till now, in the matter of religion, people have given us only black bread. *Eh bien! Nous voulons goûter du pain blanc!*'"\*

The bill for the Separation will be before the Sénat for its final word in October, and it is almost certain that it will be passed without any delay. Various modifications will probably be introduced, making the transition time less difficult. As it left the Chambre des Députés, the bill was greatly improved in form, so that the final provisions will be less hard than were the original propositions of the Government, and the separation will be made as facile as possible. All the Church buildings will remain practically in the possession of the ecclesiastical authorities, and will not be turned to any other use.

What the future will bring forth none can foresee. Some of the Roman Catholic forecasts have been very bright, others are as foreboding. Abbé Loisy says: "Public worship will be suppressed in half the rural parishes for want of funds, and in various districts the peasants will soon grow accustomed to dispense with the offices of the Church in the most important events of their lives,"—an opinion which comes with the testimony of a country priest, says Dr. Salmond,—"I know the peasant character well; I have lived among them many years. I say that if to-morrow the Government suppressed the *Budget des Cultes*, these people would not give us a sixpence." As for the wealthier Catholics, their hands, as Loisy says, are so full with the maintenance of free schools and charities that they cannot assure public worship in 37,000 parishes.

The *Catholic Times* says: "French Catholics are a poor lot, as their apathy and indifference have shown, and to expect them to pay for the support of their priests and bishops is to expect to gather grapes off thorns, and figs off thistles.

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\*Well then, we want to know the taste of white bread.

Without a subsidy from the State, religion would shrivel up like a starfish on a sun-beaten shore. The clergy would starve, their parishes dwindle, and within a couple of decades three-fourths of the churches be vacant of ministers and worshippers."

"Hope and salvation for France are to be found in the Gospel of Jesus Christ, which those who once dominated her destinies despised and rejected, but for which, as the foregoing pages show, many of her children have hungered, and are hungering more and more. Facts prove that the French people, in turning from superstition, will not rest in mere negation. The work of evangelization, among all classes and conditions of them, has in these recent days gone beyond the stage of mere experiment. And it is not for nothing that, in Divine Providence, the Church of the Reformation, which had to fight for its life against the bitterest persecution for more than two centuries, and has had to carry on its work under disabilities of various kinds even during the most of the century now ended, lives at this hour, and is probably more alive than ever it has been since the days of the Reformation."

We feel sure that these quotations from Dr. Salmond's pamphlet will make many of our readers desire to read it and to circulate it, and they cannot serve the cause of the Gospel in France better than by so doing. W. SOLTAU.

[The Editor of the *RECORD* will gladly lend her copy of this pamphlet to any who may apply for it through the Bureau, 1710 Chestnut Street Philadelphia.]

One of the saddest pages in the Paris Annual Report is that in which Pastor Charlier tells of the closing of our work in Epernay, due to the necessity for retrenchment. "Meetings and schools have always been well attended," he writes, "They responded to a real need, and the disappointment was great when it was found that they were not to be continued this winter. I know that the people cherished the hope that I would resume them when spring came, and they were astounded when they saw a placard announcing that the property was for sale. There is a good field for work here," Ah, the pity of it!

## THE GOSPEL IN THE PERFUME LAND\*

LOUISE SEYMOUR HOUGHTON.

The interesting work of the McAll Mission boats on French rivers and canals is pretty well known. By these boats the Gospel is carried into remote villages and hamlets, where, in the memory of man, it has not been preached, as well as to the people of large cities who have turned away from the Gospel as it is preached in the Roman Catholic churches. The boat work, however, is not the only itinerating work of the McAll Mission. Until recently the law of France forbade open air meetings; possibly that law has not yet been repealed, but the present government looks leniently upon religious services of this sort, and from more than one French city, as a center, McAll Mission workers go forth from time to time to carry the Gospel into neighboring villages and hamlets. In many of these, as in many visited by the boats, the Gospel is thus heard for the first time.

It would be difficult to estimate the number of communities in France which are utterly destitute of religious privileges, where there is neither church nor any ministration of parish priest. Twenty years ago Dr. McAll estimated these at ten thousand. The estimate was seriously doubted by many who, however, had no data to oppose it. To me it does not seem excessive. Such journeys as I have made in the remoter parts of France would lead me to confirm it. In a two days' drive in the Morvan, for example, I passed through more than a dozen villages or hamlets in which the Gospel had never been preached, and which were more than a morning's, or even a day's, walk from any church.

The most important center of the itinerating work of the McAll Mission is Grasse, in the south of France (Alpes Maritimes). Here the mission has a station; it might also be said that it has a bishop's see, for the modest little two-story hall under the arcades of the *Place Aux Aires*, with its ground

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\* It is since this article was published (last March) that the Church was formed in Grasse as related in our last issue. This article is still useful, however, in giving some details of the work of the Mission in Grasse.—EDITOR.

floor room seating one hundred and fifty, and its smaller rooms above for meetings and classes, is the center of a widely extended evangelizing work, carried on in more than a score of villages by the evangelist, M. Quéhen, and his English wife, with the help of their Christian Endeavor Society. No more picturesque story can well be told than that of this itineracy in one of the wildest and most romantic of the mountain regions of France.

Grasse is itself a very romantic place. Picturesquely nestled in a southern hollow of the mountains above the far-famed Cornice Road, with sixty thousand acres of perfume bearing flowers spread around it, looking down from its altitude of three thousand feet over a wild land of gorges and ravines, of tumultuous rivers and high waterfalls, to the blue Mediterranean, it is the metropolis of the perfume industry of France. More than four millions of orange blossoms are cut every year from its flower farms, and a still greater wealth of roses, jasmynes, mignonettes and violets. It requires twenty-five thousand pounds of roses to make one quart of essence, and thousands of quarts are sold every year to Cologne, at from four hundred to five hundred dollars a quart. There are other industries engaging the fourteen thousand inhabitants of Grasse—potteries, marble works, manufactories of soap, silk, wicker work, confectionery—but chief of them all is the making of perfumes.

The city has a genuine historic interest, having been founded, tradition says, by Crassus, and having certainly been many times taken and retaken by the Saracens. The high, square tower in the centre of the town dates from Roman times, and the cathedral was built in the twelfth century. The chief curiosity of the town, however, is the magnificent spring or foux, as the people of the city call it,—around which the older part of the town is grouped. Its sparkling waters feed more than a hundred fountains in various parts of the town, supply the power of fifty perfume and numerous other factories, and irrigate the great flower plain, which is the foundation of the city's wealth. The factory chimneys, tall, slender, of minaret-like proportions, lend a picturesque

feature to the town. Otherwise, with its many factories, it might seem a little commonplace.

The traveler reaches it by that route, the railway from Nice, which climbs the mountain-side, following the winding courses of tumultuous streams, rushing through numerous tunnels, and spanning deep valleys and gorges by seventeen viaducts and a very remarkable double tier bridge, giving alternate glimpses of dark ravines, flashing waterfalls and high-perched little towns, clustered around their venerable cathedrals and dominated by ancient crag-built castles.

It is among little towns like these, though most of them are still more deeply hidden away among the mountains, that M. and Mme. Quéhen carry on their work. Single-handed they could certainly not do it, but happily, they have that rare gift, the ability to train others to work. The little Christian Endeavor Society of the mission is their most efficient aid. It would be hard, indeed, to find a religious community in which the Christian Endeavor Society is of more importance than here. There is no Protestant church in Grasse; the converts of the mission and the very few, if any, Protestant residents, have no other means of grouping themselves than this society, and one must know what "Christian Endeavor" is to the religious life of its members, and to the Christian activities of this field, in order to realize the vast possibilities which are enfolded in this great organization. A pastor who has neither elders nor deacons, wardens nor vestrymen, class-leaders nor deaconesses, and who in addition to preaching, catechizing, holding meetings for prayer, for children, and for the evangelizing of special groups in his own town, carries on an itinerating work in two departments of France (Alpes Maritimes and Var), knows what a Christian Endeavor Society is good for. The French rendering of the name, Society of Christian Activity (S. A. C.), was never happier than here, for Christian activity is the watchword of the converts of the McAll station in Grasse.

"Beginning at Jerusalem," it is only right before describing the itinerating work, to mention that in Grasse itself, besides the work of the Mission Hall, M. and Mme. Quéhen



carry on a most interesting work among young soldiers. The barracks for the new recruits of Southern France are in Grasse, and hither they come, eight hundred at a time, to be drilled and broken into duty. There are times in the year when it is safe to say that there are seven hundred and fifty bitterly homesick boys in that great, dreary building, and among them these good missionaries do an invaluable work. Not, indeed, in the *caserne*, but in the little *Salle Militaire* in the rue Thiers, where the soldier boys find writing materials, newspapers and books, and at certain hours a kind and sympathizing friend.

To return to the itineracy, the difficulties of which are greatly enhanced by the mountainous character of this extremely "accidented" country. One of M. Quéhen's reports tells of visiting a mountain village by a road so steep and winding, along such precipitous heights, that one of his Christian Endeavorers became too giddy to go on. Over such a road the workers carry not only hymn books, tracts and Scripture pictures, but also the baby harmonium, which is an invaluable adjunct to the work, summoning the villagers to the market place and guiding their singing.

On the festival of the Republic, July 14th, the great national holiday of France, a little company of fifteen, including the missionary and his wife, armed with lunch boxes as well as with the usual paraphernalia of a meeting, took an early morning train on the Nice-ward railway, getting down half an hour later, at the far-famed Gorges du Loup (Wolf's Glen). The more accessible parts are often visited by excursionists from Nice, but it was not the accessible parts that our Endeavorers were seeking, but the little village of Courmes, perched on the very top of the cliff, six miles up the glen.

The walk began from under that magnificent railway viaduct, two hundred and sixty feet high, more than seven hundred feet long, and semi-circular in shape, which spans the entrance of the glen. Under two of its arches runs the tumultuous little river Loup (Wolf), which comes down from the high mountain of Var, making a descent of four thousand feet in some twenty-five miles, its sparkling waters clear as crystal and cold as ice.

The walk, or rather the climb, up the glen leads along a narrow ledge, high above the bottom of the ravine, where dances the river. Overhead are gigantic rocks, some of them most curious in formation, and from six hundred to one thousand feet high. The walk is fairly easy till one reaches St. Arnoux, a hermitage and famous pilgrimage site for the surrounding villages. Then the way grows more difficult and the scene wilder. Some of the sisters droop under the excessive heat of a southern glen in July, but the brothers lend a helping hand over the boulders, and by eleven o'clock they reach a little restaurant, hollowd out of the rock beside a noisy little cascade, which tumbles from a height of one hundred and fifty feet and somewhat tempers the air. They have walked four miles and have earned the "breakfast" which their lunch boxes contain. The restaurant folk and a few curious travelers draw near, and are delighted to receive tracts with a few kindly words.

Then the scramble begins again, to end at Courmes, a hamlet of two hundred souls, and boasting—what after the toilsome journey must seem like the well of Baca—a spring, clear and cold beyond all parallel. Beside the spring, under a grove of great oaks, the company take an hour's rest, preparing themselves by prayer and hymn-singing, for the open air meeting in prospect. This time there is no harmonium. Even "Christian activity" could hardly bring such precious freight all the way up the boulder-strewn path.

The people heard the singing and gathered around, some forty in number. It was harvest time, and all the others had gone to the flower fields, but those who could attend listened eagerly and joined in the singing, for this was not their first visit from the mission folk. Earnestly the villagers begged for more frequent visits. There is no Roman Catholic church within walking distance. These people had been as destitute of religious instruction, until M. Quéhen came, as any savages in the heart of Africa. And yet there are those who ask: "Why give money to evangelize a Christian country?"

At half past five, having descended the ravine more easily than they ascended it, the little party were under the viaduct,

eating what was left in their lunch boxes, before mounting the innumerable steps to the railway. They reached home at eight o'clock in the evening. Eleven hours of hard journeying to preach the Gospel to fifty persons! Does it seem too much? They did not think so.

Much higher up this little Wolf River, and accessible by carriage road from Grasse, is the crag-perched village of Gourdon, with its six hundred and forty-six inhabitants. On Whit Sunday, two months before the excursion through the glen, the missionary and his helpers took a carriage to this village. The sun shone gloriously, the prospect was beautiful beyond description, the rocks sent back the echoes of the hymns, true "songs of degrees," by which these pilgrims beguiled the difficulties of the way. Sometimes the road clung to the rock above such giddy precipices as almost gave them vertigo, but they covered the fourteen miles and reached the village safely. The people were mainly "in the flowers," for it was orange blossom harvest, and from the crag-edge the villagers could see far in the plain below the huts in which the workers find shelter during harvest time. However, the harmonium was set up in the principal street. The visitors began to sing; old folk, children and mothers with their babies drew near, and presently M. Quéhen told the story of the first Whit Sunday, the day of Pentecost, and read to them Peter's first sermon. The parish priest (for there is a church in Gourdon) listened from the discreet shelter of a tree. "M. le Marquis," with no reason for concealment, stood opposite, attentively listening. "Come next week," the people urged, at the close of service, "they will all be home then," but Gourdon is too difficult of access, and carriage hire too costly for frequent visits.

The day's work, however, was by no means done. Afternoon found the mission party still higher among the mountains. The road was rough and narrow now, and very tortuous, giddy precipices yawned beside them, eagles hovered over their heads. It was here that an Endeavorer became too giddy to go farther, and was left by the roadside while the others pressed on. Thunder began to mutter in the distance, clouds

gathered, lightning played around; then came a deafening crash, causing the rocks to vibrate;—the rain fell in torrents, and a brother was sent back with the carriage to carry to Gourdon the one who had been left by the roadside, while the others kept on, afoot, mingling the voice of sacred song with the uproar of the elements.

The entrance of the missionaries into a little village aroused the greatest interest among the three hundred and fifty inhabitants. The proprietor of the cafe invited them to hold a meeting in his shop, the torrents making an open-air meeting impossible. The town crier was sent out with his drum, and soon sixty men were crowded in the cafe with as many more outside under umbrellas,—an eager, attentive audience.

It was westward that the itinerants had gone on Ascension Thursday, crossing the boundary of the Alpes Maritimes into the department of the Var, which the enthusiastic writer in the Great Encyclopedia finds the most beautiful region in France, "if not in the whole world." Caillan is a village of a thousand people, situated on the railway, and here on this holiday morning a full half of the inhabitants came together to hear the word of God. From Caillan the evangelists went on foot to Montauroux, two miles and a half away. Seven hundred of the eleven hundred inhabitants left their holiday games to listen to the Gospel message. Such was the interest awakened that, to the great astonishment of the missionaries, the meeting closed with three cheers, "*Vivent les Protestants!*" On the homeward way a halt was made at Peyminaud, a mere hamlet, where there is now an annex of the Mission, a bi-monthly service being held in a small hall on the market place. Here were fifty people awaiting them, and with this service closed the labors of the day.

These are only illustrations of a work which is going on all the time. There are no exceptional cases; everywhere the evangelists are received with interest. In one large village a traveling theatre had already been pitched on the village green when the itinerants made their first visit. At once the owner invited them to use his chairs for the meeting. The

kindly offer was accepted, the town crier announced the meeting, and over two hundred persons came.

It has happened that in a single day the Gospel has been preached in four villages, in not one of which it had been heard within the memory of man, and in every one of which it was joyfully welcomed. These are impressive facts, in view of the aloofness from religion now prevalent in France. They are an irrefutable proof that the "free thought" prevalent in France is not atheism; that the revolt against Catholicism is in its essence religious. They show that the common people are to-day as they were in 1871, when the unknown working man appealed to Mr. McAll, "ready to hear if some one would come and teach them the true religion."

And it is in this imminent crisis of the religious life of France, when the people are turning eagerly to the McAll Mission for spiritual teaching, that the order has gone forth for retrenchment, and stations are being put down and evangelists dismissed, for lack of funds!

This condition of affairs causes very deep regret among the workers, who see a large opportunity for a great and splendid work in France.—*Service.*

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### THE NEW HALL AT MONTMARTRE, PARIS

[The change in our work from the beautiful MAISON VERTE in Clignancourt, Paris, freely put at the disposal of the Mission only a few years ago to a hired hall in Montmartre is thus explained in the *Paris Quarterly*.—EDITOR.]

For twenty years, "56 Boulevard Barbés, Montmartre," was one of our best known of the Paris halls, and it was there that Pastor Bersier used to speak regularly, spending his last hour of active service under its roof. Four years ago our work was moved to a spacious and beautiful building in the rue Clignancourt, which had been erected by a wealthy Protestant lady, who lent us the halls for a nominal rent; and here the work developed in many ways, the band of ladies who had been drawn there through Pastor Edouard Sautter having become greatly attached to the schools, and having done much to forward the work. M. Peyric lived on the premises, and was unceasing in his efforts to reach the working people all around.

But difficulties arose, and the result has been that the



Mission has been requested to find other premises, and all that was carried on for evangelization purposes has been made to give way to the syndicate of Freethinkers of the 18th Arrondissement, which is under the direction of two revolutionary socialists, who are going to carry on an active propaganda in favor of free-thought and social revolution.

The new hall was opened on Sunday, the 30th of July, Mr. Greig presiding, and Messrs. E. Sautter, Peyric, and B. Bertrand taking part in the meeting. The hall, which holds about 350, was crowded, and it was evident that not a few were entirely unaccustomed to attend such meetings. We hope to be able to get hold of a new set of people, and to build up a solid work as we have a long lease of the premises. Thus what seemed at first to some as a disaster will, we are sure prove to be a great blessing. We can only regret the use of which the proprietor has seen fit to put the splendid building, known as "La Maison Verte," but we have hope that the present occupants may not have a very long tenancy.

We have, however, found a most suitable building not far off, 129 rue Marcadet, where we are now most comfortably housed, thanks to the generous help of the band of ladies who have stood by us and encouraged us in every way. We are now entirely free from any other control, and are "*chez nous*," with good accommodations for meetings, schools, and also for the workman's Club, which has elected to follow us.

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The Editor well remembers when the hall at Grenelle was established—perhaps in 1873—as a means of reaching the young soldiers in the great barracks near the Champ de Mars. Then a Sunday School of forty children was an event. Our readers have followed its expanding work in the pages of THE RECORD, but few of them can realize the immense significance of the contrast between that early day of small things, and the Annual Meeting of the Popular Mission of that church (for the little station has become a church) last August, when, in spite of heat, the hall was crowded, and some *twenty-five* reports were read of the various activities of the Mission in Grenelle, from the church itself and its various meetings, to drawing classes and a house-keeping school.



## THE CLOSING OF SALLE PHILADELPHIE

BY A. ERSEY JOHNSON.

The last Sunday service took place on October first. For the last time the friends met, who had so often taken tea there together between the afternoon and evening services. There were Mrs. McAll, Misses Coldstream and Stevenson, Miss Chickering, and myself. Curiously enough, the young Russo-Italian, Mrs. G., who was converted in that hall Exposition summer, turned up after a long absence from Paris, and joined us at tea. At the evening meeting she played the organ and sang a solo. Several of the other workers came in the evening. It was M. Biau's last Sunday in Paris, and he was there. The service was the more impressive from the coincidence. His message was one of praise; "Bless the Lord O my soul! etc."

On the following Friday the very last service was held in the old *Salle*. There was a much larger number present than usual, and Mr. Greig put the meeting into the hands of M. Biau, who spoke interestingly of his connection with the mission, asking to be upheld in his new post by prayer, and giving as a final message, "Love one another." His remarks were followed by many prayers, one by a French lady present with her two daughters, and who was converted there some years ago.

The people lingered long after the meeting closed. It was really melancholy to leave the place so full of associations. It was difficult to realize that I should not be returning there in the old familiar way of fifteen years past. Much good has been done there, and the workers' supper after the Friday afternoon meeting—which must now be discontinued—will be very much missed.

The Friday prayer meeting is transferred to the Bureau, 36 rue Godet de Mauroy. We had the first one there October 13th. They have enlarged Mr. Greig's and Dr. Benham's offices to their utmost capacity, with very wide folding doors between, and it is a very bright cozy meeting room, though it seems small for the purpose. But the smallness makes the meeting seem less public, and that may help toward more liberty in prayer.

## THE COMMITTEE OF DIRECTION

Having published, in our last number, a list of accessions to and changes in the Paris Committee, it may be well to give here a complete list of the Committee (they do not say "Board" in France) as it now stands.

*Honorary President*, M. LOUIS SAUTTER.

*President*, PASTOR H. BACH.

*Vice-Presidents*, PASTORS B. COUVE and S. W. BEACH.

*Secretary*, MR. E. J. ROUILLY.

*Treasurer*, DR. H. J. BENHAM.

*General Director*, REV. C. E. GREIG.

*Associate Director*, M. S. DE GRENIER DE LATOUR.

*Committee*, in addition to the above, Pastors Brechin (of the Church of Scotland), Goodrich (of the American Church), Gout, H. Merle d'Aubigné, J. Monnier, Noyes (of the Church of England), Saillens, Whelpton (of the English Wesleyan Church), and Mssrs. Beigbèder, Roger, Merlin, Réveillaud and Twyeffort.

Corresponding members: for Switzerland, Rev. E. Lenoir; for England, Mr. William Soltau; for the United States, Rev. E. G. Thurber, D.D.

The Honorary President, M. Louis Sautter, is a well known banker in Paris. He has been a warm friend of the Mission from its early days. M. Sautter completed his eightieth year on the twentieth of September, and in the words of the *Paris Quarterly*: "it is not possible to say how much the Mission owes to his wise counsels, loving sympathy, and untiring labors on its behalf. Every member feels that M. Sautter is his personal friend, and we all unite in saying, 'O king, live forever!' Would that the shadow could go back ten degrees on his sundial, and that he could renew his strength for many years to come! But we thank God for his presence among us to-day, and pray that all blessing may be his to the very end of his useful life."

Pastor Benjamin Conve is president of the Editorial Committee of the leading Protestant paper of France, *Le Christianisme au XX<sup>me</sup> Siècle*. The Rev. S. W. Beach, an American, is in charge of the work among students in Paris. Of M. Rouilly, whose devotion to Dr. McAll and to the Mission is an essential feature in its history since 1872, we have elsewhere spoken, Dr. Benham's generous and self-denying

service to the Mission is well known. It is a happy thing for the work that the Committee have given a colleague to Mr. Greig, who since Dr. McAll's death has spent himself without stint in the general direction of the Mission. M. de Grenier Latour is a young man of noble birth, who has devoted himself to the cause of his country's evangelization, lately in charge of the large work at Marseilles, where M. Biau now succeeds him. Of the Committee the American members are the Revs. Chauncey Goodrich, S. W. Beach and Mr. Twyeffort. The British members are the Revs. Noyes, E. Brechin and Whelpton, Mr. R. Merlin. M. Réveillaud, as all our readers know, is a very prominent member of the Chamber of Deputies. Pastors Bach and Gout are very prominent in the Protestant church of France. The Rev. J. Monnier, who, we believe, was the founder of the student movement in France, is a professor in the Protestant Theological Faculty of the University of Paris. Pastor Beigbéder is Director of the Foreign Missionary Society of France. Pastor Saillens, perhaps the first pulpit orator of Protestant France, and certainly of the Baptist church, was associated with the Mission from his youth, until the cares of his pastorate forced him to withdraw. His accession to the Committee is a most happy event.

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### ABOUT MALATAVERNE

[Some of our readers will recall an account published in the *RECORD* some two years ago, of an interesting religious movement in a little village in central France (Haute Loire), Malataverne. The story has gone on developing itself since then and at the risk of a little repetition we publish Dr. Hastings Burroughs's account of the movement from the beginning to its present happy outcome.—EDITOR.]

Some three years ago, the colporteur of the district—a convert of the McAll Mission here—was wending his way through a section of the Haute-Loire, one of the most picturesque departments of France, and renowned for its pure mountain air, when he arrived at the village of Malataverne, where he was obliged to pass the night.

Having sufficient time, he conceived the idea of holding a meeting in the barroom of the small inn, if the landlady did not object. The excellent woman readily gave the permission, and our friend Jean Berger went through the village to invite the people; at the hour named the room was full. He did not try to preach to them, but told them simply the story of his own conversion, and, after singing a hymn, he closed the meeting with prayer.

The people were very much pleased, and asked him to come again and bring others with him to tell them how to live for God; that for years they were living like animals, as they had broken off with the Church of Rome.

It seems that about seventeen years ago these people, not wishing to go to the nearest church three miles away, conceived the idea of building one themselves; some contributed money, some stones and mortar, while others gave their time to its construction, so that in about a year the church was finished.

When the church was built, they sent a delegation to the bishop to ask for a priest, but the bishop told them that the neighboring parish was near enough, and that he could not give them a priest. They appealed to the Archbishop of Lyons, but with no better success, and, wounded in their *amour propre*, they decided to remain as they were without any religion. This condition had lasted fifteen years—that is to say, up to the time when our colporteur friend arrived at the village.

Mr. Berger came back to St. Etienne, and in our prayer meeting told the story of his visit. We decided on sending three of our party the following Sunday, and when they arrived the villagers received them gladly and offered them a large barn, which was filled with a very attentive audience.

At the close of the meeting the people made up a subscription to pay the expenses of the journey (Malataverne is three hours from St. Etienne), and asked them to come again and bring the pastor.

It was evident that these people were sincere, and the Word of God should not be refused them. For months the meetings were held regularly in the barn, but as winter approached, it became necessary to find warmer quarters. A small unoccupied house was offered, and for over a year meetings were held there.

In the meantime an evangelist was found and duly installed, so that help from St. Etienne was only needed from time to time.

Yet here again the place of meeting was rather uncomfortable; the room was small and had an earthen floor. It was evident that something better should be found, yet there was nothing in view. It was at this moment that our friend Madame Borel heard that the adjoining house was about to be sold and decided to buy it. With very little trouble the transfer was made, and last winter men were set to work to put the place into shape. One part of the building was nicely fitted up as a dwelling-house, the other part was converted into a large hall furnished with a pulpit, solid benches, and a harmonium, while appropriate texts were hung on the walls.

This hall was inaugurated last Whit-Monday. No less than seven pastors assisted at the consecration. It was a fête day for the village; crowds filled the hall, and more had to sit outside but could hear everything that was said through the open windows.

Pastor Coste of the Free Church presided and laid solemnly the Bible on the pulpit, declaring the hall consecrated to the preaching of

the Word of God. The other pastors, among whom was M. Dardier of Geneva, gave very stirring addresses, and the ceremony, which lasted three hours, ended by a prayer-meeting.

It was thus, thanks to the generosity of Mme Borel, that Malataverne possesses a permanent evangelical hall.

The people of the village are for the most part well-to-do; they are farmers and own their holdings. While the men are occupied in the fields, the women employ themselves in hand lace-making, at which they are experts. They unite in groups of ten or twelve in one another's houses, and work during the long winter evenings. They do not earn much, but in the country a trifle goes a long way, and they have an innate taste for lace-making, which forms the chief industry of the *département*.

What effect, will it be asked, has the preaching of the Gospel on these people for the last two years? Well, they come very regularly to the meetings, the men being at least as numerous as the women, which is certainly a good symptom. The village bell rings three times at a quarter of an hour's interval, and after the last call, the people may be seen to leave their houses and wend their way to the meeting. Several, we are glad to say, are converted, while many others are learning the way of salvation. It must be remembered that up to the time we went to visit them they were entirely ignorant of the Gospel, and it takes time to reach their hearts and understanding. But, by God's grace, the Gospel flag has been unfurled, and the Light has begun to shine in this dark place. If the ground is fallow, the seed sown is the Word of God and will bring forth fruit according to His promise. Of clerical opposition there is none, and the villagers already call themselves Protestants! May we not trust rather that they will become sincere disciples of the Lord Jesus Christ?

HASTINGS BURROUGHS.

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## THE PRESENT ACTIVITIES OF FRENCH PROTESTANTS

It is often said that French Protestants do not do nearly all that they might for the evangelization of their own country, and that it is out of place for them to expect so much help from their brethren in other Protestant lands; France should provide within her own borders all that is needed, both in workers and in means, for the spreading of the Gospel.

Let us very briefly pass in review what French Protestants are doing to-day for their own people, and see if the charge is altogether just. And, in the first place, it must be remembered, that while the population of France is, according to the last census, just under 39,000,000, the Protestants do not exceed



700,000, and many say that their number is not more than 650,000. The taking of Alsace by Germany in 1870 reduced the number of Protestants of the Lutheran Church by 200,000. It is, therefore, not more than 2 per cent. of the population of France that can be reckoned as Protestants, and when the children and those who are only nominally Protestants are taken from the above estimate, it will be seen that the number of active Church members is considerably reduced.

What, then, are these doing for their co-religionists and for the immense Roman Catholic majority among whom they are "drowned?" Let us take a glance at their Missionary and Evangelization Societies, their Societies for Religious Instruction, for Relief and Charity, and for Philanthropic purposes.

There are two *Bible Societies* at work—that of Paris and that of France—for the circulation of the Scriptures among the churches, and for the revision of the versions. They do not carry on any colportage work, that being only undertaken by the British and Swiss Societies.

The *Foreign Missionary Society* is working in Africa:—In the Lessouto, on the Zambesi, and on the Congo; in Madagascar; in Maré; in Senegal; in Tahiti, etc.—and requires not far from \$200,000 a year for its support. It is true that British, Swiss, and Dutch Christians send a great deal of help, but the bulk is supplied by the French themselves.

Then there is a work for the *Freed Slaves*, for the *Kabyles*, for the *Jews* in Algiers, etc.

*Home Mission work* is carried on by the *Société Evangélique*, and the honoured names of Edmond de Pressensé, Georges Fisch, Jules Delaborde, and H. Lutteroth, will always be associated with this Society. Its income is about \$20,000.

The *Société Centrale* is the Home Mission work of the Eglise Réformée. It was founded in 1835, and has made great progress of recent years. Its object is to get hold of the scattered Protestants, and to group them together, form churches, and train up the children, and it has been very successful in this. From spending in its first year \$425, it has come to require not less than \$105,000 for its maintenance. It has a section for the work in the Colonies, in Algiers, in Tunis, in New Caledonia, and in Tonkin.—*Paris Quarterly*.

[Continued in February Number]



**HOME DEPARTMENT****Morristown**

At an evening meeting of the Morristown Auxiliary on October 12th, which was addressed by Rev. Geo. T. Berry, Representative Secretary, the collection added thirty-eight dollars to our Treasury, and ten dollars will be given to Mr. Berry to be sent to Paris to be applied on the debt of the Board.

On October 17th, a business meeting of officers and managers was held for the purpose of electing a new President, Miss Florence St. J. Baldwin being compelled to resign the office she has so ably and acceptably filled since 1892, because of contemplated absence for a long time. Mrs. Franklin B. Dwight, one of the Vice-Presidents of the American Association, was unanimously chosen to succeed Miss Baldwin. A rising vote of thanks was tendered the retiring President for her long and faithful service, so willingly given. The Auxiliary has completed its twentieth year and has had but three Presidents.

VIRGINIA A. STILES,  
*Secretary.*

**Newark N. J.**

The Representative Secretary, the Rev. George Titus Berry, at a special meeting of the Auxiliary, made an eloquent plea for the extinction of the debt.

"This debt of \$25,000 is the most pathetic thing I see on the whole missionary horizon," he said. "If we double the annual contributions this year we shall just wipe it out. Unless you wipe away this debt it means that more of the mission halls must be closed, and there are far too many of them closed already. France is not a Catholic country. It is a country without faith in God. I don't mean that there are not many good and glorious Roman Catholics in France, for there are indeed many of them, but that the majority of the people are without any religion and it is against this atheism that we are working."

On Wednesday, November 15th, the managers of the Philadelphia Auxiliary held their annual "Sale" and reception, from 10 A. M. until 6 P. M., at the Acorn Club. At eleven o'clock Mrs. Frank B. Kelley, of Elizabeth, addressed a large audience, giving in her bright, magnetic way, graphic details of her recent visit to McAll Stations in Paris and other places, and to "La Bonne Nouvelle." She was heard with deep interest. The occasion proved a social success, although the immediate financial returns disappointed sanguine expectations. Managers became acquainted with one another; one or two new churches were enlisted; a good deal of McAll literature was distributed and some subscriptions for THE RECORD gained. The hundred or two dollars added to the treasury were by no means the best results of the day.

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

SEPTEMBER 15, TO NOVEMBER 15, 1905.

MASSACHUSETTS, \$338.90		NEW JERSEY, \$299.75	
Andover Auxiliary . . . . .	\$160 80	Elizabeth Auxiliary . . . . .	\$ 31 50
Boston " . . . . .	25 00	Morristown " . . . . .	141 25
Easthampton " . . . . .	25 00	Newark " . . . . .	5 00
Great Barrington Cong'l Church . . . . .	15 00	Plainfield " . . . . .	122 00
Holyoke " . . . . .	68 10	PENNSYLVANIA, \$16.00	
Stockbridge Gathering . . . . .	45 00	Philadelphia . . . . .	\$ 5 00
CONNECTICUT, \$270.74		West Chester Auxiliary . . . . .	11 00
Norwich Auxiliary . . . . .	\$265 13	MARYLAND \$57.75	
Plantsville Cong'l Church . . . . .	2 61	Baltimore Auxiliary . . . . .	\$57 75
NEW YORK, \$20.00		MINNESOTA \$99.00	
New York, University Place Pres- byterian Church . . . . .	\$20 00	St. Paul Auxiliary . . . . .	\$99 00

## FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

## FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

# AMERICAN McALL ASSOCIATION

## OFFICERS

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Mrs. CHAS. H. PARKHURST, 133 E. Thirty-fifth Street, New York City

### Vice-Presidents

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#### *Term Expires 1907*

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Miss ALLETTA LENT, New York  
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### Corresponding Secretary

Mrs. H. L. WAYLAND, 511 S. Forty-second Street, Philadelphia

### Recording Secretary

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### Representative Secretary

REV. GEORGE T. BERRY, Englewood, N. J.

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Miss HARRIET HARVEY, Bureau, 1710 Chestnut Street, Philadelphia

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### Attorney

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### President

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### Director

REV. C. E. GREIG

### Associate Director

MR. S. DE GRENIER-LATOUR

Bureau of the Mission, 36 rue Godot-de-Mauroi

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